/362 cont./

262 [252] The Chiriguano call kumanara a leguminous plant, wild, which resembles the yuca and which can serve as food after being boiled. They resort to it only when pressed by hunger. The word designating this plant has a strange resemblance to [92] the name of the batata in the Quichua dialects of Ecuador and northern Peru (Rivet, 3, pp. 583-590). It is perhaps a question of a Quichua word introduced into the Chiriguano language to designate a plant of which they did not have the equivalent in their original homeland. The case is nevertheless rare, and one can wonder if it is not a simple coincidence.

[222 091] Neither do the Chiriguano look down on honey, although they do not seek it with the passion of their cousins, the Kaingua. What I tasted among them was contained in thin honeycombs having the consistency of cardboard. It had a pleasant taste.

222 784 [276] Any Indian who goes in search of honey (ei) must not make his intention known to anyone and, if he is asked where he is going, he must answer: "To look for wood." If you do not take these precautions, the protecting spirit of the honey is warned of your plan and hides the honeycombs he guards (Diccionario Chiriguano-Español, etc., p. 86).

222 114 [252] The missionary Corrado (p. 43) assures us that grasshoppers, cicadas, the larvae of bees are that many delicious dishes for the Chiriguano. He adds that these insects are roasted. Nino (p. 247) reproduces the statements of his predecessor and completes the list of strange foods by adding /363/ ants, lizards, leaves of the cucurbitaceae, melted tallow, etc. Personally I [211] have never seen the Chiriguano touch these dishes strange to our palates, but I am all the more inclined to believe these two missionaries that the tastes they indicate are actually those of the Indians in other regions.

262 252 [178] Already in the 16th century the Chiriguano passed as snake lovers, even of poisonous species. They cut off the head and tail, skinned them, and roasted pieces of them on live coals. They used to eat them with pimento. No doubt the Spaniards confused snakes with iguanas, which even today the Chiriguano justly like (Lizárraga, Vol. I, p. 260).

/480 cont./
Fig. 16) was present at an analogous treatment also practiced /481/ by a medicine woman on a child at Yumbia, not far from the Salado. She rubbed him and blew on his body (1).

1. In the Diccionario Chiriguano-Español y Español-Chiriguano, etc. (p. 72), we find the word hunga translated "to rub, to massage" and the sentence Ñiyari Ñerungarunga tein, iróï á Ñe with the following meaning: "My grandmother rubbed me enough, but I did not get well." The medicine women, add the authors of the dictionary, use the word hunga to express the act of rubbing with the hand any painful part of the body, especially the chest, without any remedy other than the saliva they spit on their hand. These women attribute a special virtue to saliva.

The sick boy's father told me that, once suffering from prolonged headaches, he had had recourse to a sorceress, an old woman with woolly hair, who was called the Samba. She sucked the place where the ache was localized and drew out worms from it. The half-breed got well, of course.

In the toldería of Ñawirenda, where there was a child ill with fever, his mother had made him eat crushed garrapatas (ticks). The unfortunate child's lips were purple from it.

I shall devote a special study to Chiriguano medicine men in a future volume of this Review. Meanwhile I shall limit myself to describing, according to the Diccionario Chiriguano-Español y Español-Chiriguano (pp. 166-167), the way in which these powerful personages customarily proceed when they are called to the bedside of a sick person. I am forced to have recourse to the observations made by another for lack of having been able to be present myself at the spectacle which Father Giannechini evokes with as much accuracy as vivacity. The great Chiriguano paye are now all in the Ivoka where they take

175 648 /72 cont./ The Inca Yupanqui promoted many wars against the Chiriguano with the intention [175] of conquering them for the Inca civilization, but his efforts were in vain because his army was always conquered by the ferocity of the Chiriguano, who also had in his favor the fact that this was his own land and as a result he knew it well enough to be able to play tricks on the Inca militia with ease.

It seems that the Incas in their insistence on civilizing the Chiriguano brought their armies to the frontier of Cordillera Province. In fact there exists along the top of the range which divides this province from that of Acero and from Sapirangui Canton a fortress of great size, all of it made out of well-set stones, called "Incahuasi," "house of the Inca," and gives this name to the whole range, whose elevation to the south was set up by the law of interdepartmental demarcation as the boundary between Santa Cruz and Chuquisaca, when in the year 1898, the law of settlement was negotiated.

• [192] Inca-huasi is a compound word of the Quichua /Quechua/ language; the Chiriguano language does not even have a word which resembles it; it is thus very probable that that fort was built by the Quechua and that, inasmuch as the forces were personally directed by the Inca, he should have ordered houses to be built along the whole top of the range, as can still be seen today (3).

3. The road from Camparicito to Monteagudo through Incahuasi is not an old one. Don Octavio Padilla had it opened.

194 195 169 It is also a verified historical fact that after the discovery of Brazil and other regions of South America, 4,000 Indians fled from Paraguay, because in the many wars which they had waged against the Portuguese, they had killed the leader. Fearing general destruction, they came into Bolivia along the banks of the Pilcomayo River; in the Gran Chaco they found the region near the cordilleras occupied and inhabited by the ferocious Chiriguano. /illustration appears here/ /73/ but since they could easily make themselves

[TEXT CONTINUES ON P. 105]

/128 cont./

124 exist, even among savages, since it could be said that, just as there is no people without God, neither is there a people that does not show Him homage in some way.

991 124 As far as the Chiriguano are concerned, I have tried to find out with special care, constancy, and assiduousness what religion they profess and what type of worship they render to their divinities. But all my efforts have been in vain. This is no doubt due to their state of ignorance as a result of their savage life.

[115] I have asked the oldest men of the tribe about their religion, and I have only received vague and insufficient answers on every point, thus being unable to form any idea, even an approximate one, of the religion which they profess. It is beyond doubt true, however, that the Chiriguano have some religion, since they recognize a superior being. They admit the immortality of the soul, rewards and punishments in the other life, and they preserve certain Biblical traditions which would have no explanation if they did not believe in a god and perhaps in the Jehovah of the Holy Bible, or God, Creator of all things (1).

[805] 991 [192] 1. The Chiriguano, like the Hebrews, count the months by moons, and they have other very similar customs. It is very notable that they also have some Hebrew words.

577 991 /129/ The Chiriguano must have a moral code, that is, natural law, perhaps augmented by some traditional precepts, since they admit rewards for the good and punishment for the bad.

The law, to the extent that it is imperative, comes from the same God, but only religion serves as its base, and this teaches men that it is an unavoidable duty to submit to the precepts of the Supreme Legislator, under penalty of falling into grave punishments conceived by Him.

From what has been said, it can be understood as a logical consequence that the Chiriguano do profess some religion, even though this might not be known.

/130 cont./

What I am going to set down here will cast some light on this subject and will enlighten the intelligence of the studious man for its investigation.

From conversations with the true Chiriguanos it is impossible to form any idea of the supreme being that they accept. I say true Chiriguanos, by which I mean those who have had almost no contact with missionaries or whites. Today it is difficult to find one of these. Yet despite this, if one should ask the old people who live far from the missions, "Who made all that we see?" they answer, "Qoia ndeié?" Who can it be? "Who created us?" They answer "Ti! Ndironé á?" What do you mean? Do you not know? And they give a purely material explanation, as happened on an exploration and trip that I made several years ago in the company of other missionaries south of the canons or town of Huacaya, where I talked with an old Cacique who had taken part in the war of 1875 against Iglembe and who, after the pacification, preferred to live outside the mission and planned to die there, because he is convinced that Indians who live in missions die earlier, just as, according to him, all of his companions from Ñaicovo have already died, which is not true, because they still are alive there, as old as he is (.).

1. The Indians have had and will continue to have the false and erroneous idea that baptism makes those who receive it die, because it is administered to men and women who are in immediate danger of death, and hence those who are old do not wish to be baptized when they are enjoying good health.

192 In the Chiriguano language we find the word Tunga, which means "superior being" or "marvelous being." When for the first time they saw a large clock with its "tick, tock" and the pendulum making the hands move and giving energy to the hammer to strike the hours with its little bell or wire string, when they saw for the first time the photographic camera which reproduced the image of one or more of them, the clock and camera were Tunga for the Chiriguano. They applied this word to both things.

4: Mimo--178 M-3 (1898-1911) 1912 SF10 Chiriguano SF10

/130 cont./

192 and it is the one that they apply to anything that causes them wonder or admiration over something new.

776 192 SF10 It is the missionary and the Christians who have made it understood to the Indian that Tunpa means God, the maker of all things visible and invisible. Father Cárrado, one of the most illustrious Franciscan missionaries, who thoroughly understood the Chiriguano language, in which he wrote a brief but profound catechism, says clearly in a note on its first page that it cannot be stated /131/ that the word Tunpa means God, and he only puts it in his catechism because all the writers who have dealt with the Chiriguano race give the word Tunpa the meaning of God.

This Tunpa of which the Chiriguano cannot give a clear idea and which the missionaries and Christians explain as meaning the true God, Tunpaete ete (1), is for the Indian the source

[193]

1. The particle "Ete" in this language expresses the superlative degree. It is put after a noun, pronoun, adjective, or verb.

of all that is good, a living and material being, in contrast to another divinity. He makes it rain, he makes the algarrobas, maize, gourds, and everything edible ripen, he wards off sickness and all calamities, in spite of which all these kindnesses are still attributed to the ancients, men of flesh and blood like anyone else, who consequently have the name Tunpaete, for which reason I said that, for the Indian, Tunpa is a living physical being. If the missionary, as Columbus did, could announce in advance an eclipse or the appearance of a comet, for the Indian he is a Tunpa (1).

1. Several times I have announced beforehand eclipses of the moon. Last year, long before it became visible, I announced to the Indians the appearance of Halley's comet. This was sufficient for me to be called Tunpaete.

/132 cont./

793 purpose, thought up another supreme effort, making fall from the heavens torrential rains, Iporu (9). in order to destroy the Chiriguano

• [92] 2. I means water, and its pronunciation is gutteral and nasal; poru means to lend oneself /prestarse/; thus, Iporu is explained literallyt he lent himself to water /se prestó agua/.

race completely inundating all men in the waters.

He would have succeeded in destroying all the Chiriguano, but they in extremity and perhaps by advice from the true God, Tunpaete, found a large gourd, Choguao, put in it two small human beings, children of the same mother, male and female, cuimbae, cuña, and they let the little vessel float on the surface of the water.

The rain continued to fall in all its force. The waters rose over the surface of the land, rising to great heights, and drowned all the Chiriguano except the children in the Choguao, or large gourd, who were saved from the catastrophe. Later it ceased raining, and the waters dried up again, leaving a thoroughly filthy mud. The children came out of their receptacle, without which they would have died of cold and hunger.

It can be easily understood that the fish and their kind did not perish in the waters of the Iporu, and thus for a long time these had to be the food of the two human beings, but how to cook them, when even fire had disappeared? Before this happened, there was another compassionate being who did not permit the total loss of this good element. This being or second cause was the Cururu, toad (3).

[92] 3. The word Cururu should not be confused with Curu, which means mange. From Curu comes
[114] Curuyuqui, salt which cures mange. The pacifiers of the war of 1892 wrote incorrectly Cururuyuqui.

775 /134 cont./ If one asks the Indians about this point, they answer that a woman has seen in her dreams the shade of her departed husband, or he that of his departed wife, and both, those of their children, relatives, or grandparents, for all of whom they have an excessive fondness, and it can be deduced from this that in the Chiriguano race there is a confused belief in the immortality of the soul, since, with regard to the body, they themselves can see that everything turns to dust and earth.

775 776 192 Some explorers and travelers have set down in writing that they call the soul Afia; the Indians also confirm these accounts, but they do not give the name Afia indiscriminately to all souls, but only to those which had a very bad death, such as suicide, and those who took a long time to die. But in no case would a mother call her child's soul Afia, nor would relatives use this term for their departed, because Afia means demon or evil spirit (1).

[123] 1. At times I have been called to pray near a person gravely ill, so that he might die sooner and thus be free of that spirit, which, according to them, is bad, but I made it understood to them that I would neither pray as they wished nor was the sick person evil because of taking a long time to die.

The true enemy of the Tupa is the Afia, demon, but /135/ this latter word only means demon through use, just as ií by the same use means soul. The Indians today give both terms the meaning that I attribute to them, and I still lean on the authority of Father Corrado, who in his catechism defines Afia as demon. Anñeeta, place of demons, Afia iruna, the demon's companion, 775 776 yaneíglo, our soul, iíglo, their soul. The Indians have great fear of a demon and souls possessed by demons; they say that they frequently see them at night, and when they have to walk in the shadows, they carry a burning firebrand (1).

[192] 1. Afia means phantom in Chiriguano; ií means shade, cuarasi ií pe, in the shade. Missionaries should make them understand the true meaning.

/129 cont./

775 admits to His company good, virtuous people who are free of all evil. Mbia becocavi vaé, cuña becocavi vaé, a man or woman of good habits. /140/ excluding the wicked, murderers, and suicides, who become Aña, demons, or souls of the bad ones (1).

•[192]

1. Tenta means town and place: joined to another noun the T changes into R, which is why one says Tuparenta, Añarenta, Ibenta, etc., or God's place, devil's place, and water place.

In order that the Chiriguano may go to the Tuparenta, even for the sole purpose of visiting his relatives, he must subject himself to four difficult tests, which, without help, directions, or advice, would be insuperable, from which can be seen the necessity for the sacrifice subjecting oneself to the arrangements of the Tupa and of following the wise teachings of a sagacious guide, for if a traveler needs one to pass through a mountainous or desert region, exposed to innumerable dangers, how much more logical is it that the man should also have one when dealing with knowledge by means of sacred books on the road to eternal life? From this the reader can deduce how much in error are the followers of Luther, Calvin, etc., who attempt to investigate the true meaning of the Bible only by the dictates of their conscience, and doing without the infallible mastery of the Church established by Christ in the person of St. Peter and his legitimate successors!

An old Chiriguano had lost his wife whom he loved with all his heart, for which reason his grief and pain were incalculable. As a result his life was in danger and he was about to die. At this a compassionate soul appeared to him and said: "Why are you crying so much? Why are you in such pain? No doubt you don't know the fate which has befallen your wife! Know that she is enjoying herself, that she is in a place of delight where all is pleasure and there is no suffering, where one drinks every day and there is always a fiesta, where there is no poverty, or cold, or heat, or sickness. Let us go so that you can see and stop crying. But I warn you that before going, like all, you too must pass the four tests, which you will overcome easily in my company."

/142 cont./

795 The Boca which I have mentioned is in a certain way similar to the purgatory of the Catholics, and in some ways similar to limbo, since the Indians state that souls which go there are in utter darkness, which is the same thing as not seeing God, and this alone constitutes great suffering. Other corporal and moral punishments do not exist there, but the darkness is perpetual (2).

2. In Boca, located southeast of Igëmbe Canton, souls can be heard at night in continuous joy and bacchanalia with songs and dances. By day all is sepulchral silence, so they all say.

The Cuerasigñ, literally, under the sun, is for the Chiriguano the true hell, where is felt the true eternal fire which is represented by the sun, in the immediate vicinity of which it is impossible to remain, as the natural sciences, cosmology, demonstrate. According to the Chiriguano, those Indians who take the life of another, those who take other people's property, those who commit suicide, and those who commit sins contra naturam go to Cuerasigñ.

793 According to a famous explorer and ethnologist who not long ago passed through the region from Guachalla to the boundary which divides Bolivia from Peru in the northwest, there exists among the Chiriguano the idea or belief in the Tower of Babel, where the confusion of languages took place. According to that reference formerly there was but one language spoken, and, according to them, this was Quichua /Quechua/. The idea of creation, of the flood, of the confusion of languages, the method of counting the months by moons and the seasons by what they signify. /143/ and various Chiriguano words similar to Hebrew are powerful arguments to demonstrate the unity of the human race against the rationalists who are trying to show that there were men destroyed by the flood in America (1).

• [192] [197]

1. The Chiriguano words ava, hae, hüü, and mahanu?, man, he, black, and what is it?, are similar to the Hebrew av, ael, hüm, and mahanu?, man or father, he, black, and what is that?

4: Nino--233 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

/170 cont./

Modern Houses

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A Chiriguano house offers nothing special in appearance, but even those of the mestizos who have settled in their country are of the same form and not rarely worse, because naturally since the mestizo is not very fond of physical labor, because he is not an Indian, it is necessary for him to call on the energy of the latter, and the native is not always inclined to lend him this or that service, from which it follows that their houses are inferior (2). /Illustration appears here./

2. I am speaking here of the houses that the mestizos or whites build in the countryside where they live; in the towns their houses are normal; they almost all have tile roofs, and there are also some which are white-washed.

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/171/ House in the Chiriguano language is called Ho, which is different from what they call Tapi, hut. The latter are common in large towns and belong to the lazy people, wanderers, and even the poor. It must thus be understood that the construction of a Chiriguano house is a work of no small importance and care, if one considers that the Chiriguano is poor, so poor that he only has available an ax, a shovel, and a knife, and not always these. Because of the importance that I give to this construction, many who do not know these regions could believe that the houses are very fine, but there is nothing fine about them. None of them is beyond the rank of cabins.

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I believe that it is indispensable to describe the way of constructing them and the elements available to the Chiriguano in order to carry this out. If the Indian has some luck in sheep, he pays some of his companions with sheep so that they will help him gather the principal timber, and should this wealth be lacking, he begins to cut and strip bark in the woods by himself, selecting timber of good quality, straight and resistant to the action of water. The principal pieces are generally six posts

[Text Continues on P. 235]

/183 cont./
323 size, which they /184/ call Itaisi, with which the polishing of the pieces is completed (1).

1. The operations which they also perform with the shell and with the stone are for the purpose of giving fineness to the vessels and of closing any chinks.

[824] When they leave the piece which has been begun, they cover it with leaves of the Causiro, palma Christi, and at the time when they begin it again they dampen the edges with a small rag. This rag serves also for dampening the piece before polishing it with any of the above-mentioned tools. When it is finished and before it has been exposed to the air very long, they polish it with the Itaisi, and, when it is quite dry they fire it if it is not to have pictures on it.

531 Every painted piece of pottery is called Sacuarama. The
[192] paintings are white, black, and red. The white is called
Tovanti, the black Itau, and the red Itaurucu. They grind
[237] up the three colors separately, dissolve them in water, and apply them with a slender feather from a chicken or other bird. The figures are varied; those of trees, animals, and men are rare; they are lines, unintelligible groupings. Without knowing it themselves, they follow a general system, and some of them make fine pieces, especially for storing water.

323 In order to fire them they select a still day, and a big
[843] piece is carried to the forest, because there is plenty of firewood there and also to avoid having pregnant women coming close to watch, because their presence, according to what they
[237] say, would make the vessel break. They pile firewood around it and light it, taking care that the fire does not go out before it is burning well; sometimes instead of firewood they also use dry cow-manure, and it seems that this is very good for even-
[237] ness of the baking. If the pot has paintings, they let it cool a little when they take it out of the fire and then quickly pass over the pictures the excrement of the Taraguirisi, which melts with

/227 cont./
881 health, contract marriage, serve their husbands very efficiently,
178 and educate their children, who are born with all the perfection
177 of nature (1).

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1. In the Chiriguano region, even in that part won by the missionaries of Potosí after the year 1870, many maidens of the white race have contracted marriage, having reached a suitable age.

Imposition of the Tembeta

855 The education of the boy, as has already been seen, is the task of both parents. Up to a certain age it is almost exclusively that of the mother, and after the age of six or seven years, exclusively that of the father, who accustoms him to field chores, to hunting, and even to fishing in the areas where
226 there are large rivers. Fishing is done by the women in the
462 little streams, and the men assist them in the diversion of the water and setting up two boundaries in the form of a \/, open to allow the water to pass through, a job they call Parirenta.

881 /228/ The time now comes for the boy to be a man and
[195] not a boy, the time to give up the ú ú of his affirmative answers and to adopt the Ta suitable for the Cuimbae, or man
[304] ready for everything. His father, his grandfather, his mother,
[301] and other relatives make him understand that for this it is
[885] necessary that he show his companions the distinctive mark of
[554] the tribe, that is to say, it is necessary to have his lower lip, Tembe, pierced and to place in the hole the Tembeta, which for the Chiriguano is a sign of his manliness (1).

[192]

1. The tembeta is a word made up of tembe, lower lip, and ta or ita, stone, which literally translated, means stone for the lower lip, where it is put.

/244 cont./

252 262 Gourds are eaten boiled, roasted, and in broth: the seed is enjoyed when roasted with maize meal, parched maize, or beans. They also eat them as broth, which they call Gũindaca mi quira, or grease of the gourd, to which they add chili pepper and salt, just as they do with beans cooked in ollas with the whole pod, which they call Sopirigua.

241 If the Chiriguano manages to plant a little maize beans /poroto/, and gourds, he is content and stops planting other, less important seeds. Few plant Yeti, sweet potato, Mandiporopi, mandioca, Tacuaneé, sugar cane, and Monduvi, peanut. They all plant watermelons and other melons; many plant figs and tunas, or nopal, and few cultivate orange trees, because this Indian has little patience for waiting on the ingratitude of certain plants which require much care and are very slow in yielding fruit (2).

[192] [177]

2. Names for watermelon /sandía/ and melon /melón/ do not exist in the Chiriguano language, which indicates that these fruits were introduced by the whites, from whom the Indians got them.

222 245 262 The nopal is very abundant in this area, rising to some three or four meters; its fruit is very exquisite, as everyone knows. Its cultivation is nil; it is enough to pluck off a branch of the main plant and bury it halfway, and its sweet fruit will ripen from the second year on. It is the plant that the Chiriguano value most.

245 Even the fig tree, which also needs little care, is cultivated. They call it Iva, as well as calling the nopal Saini, and both plants seem to be native, because they grow in hot places, and the name indicates that they have always had them. The fig tree requires more cultivation than the nopal, but this is relatively insignificant; they pull off a branch, plant it during the rainy season, and let it grow fully without pulling off any shoots (3).

439

3. Whites who live among the Indians are

Schnebelhöfle E-5,4 (1908-1909. 1912) 1800
IF10 Chiriguano IF10
Chaco IF4

from the Portuguese have kept its Asiatic shape, while the tribes that received it later have made pellet-bows more like their usual bows.

Von Rosen puts forward the supposition that the S. American pellet-bow may be an imitation of the European crossbow. This is supported by the fact that the pellet-rests on some S. American pellet-bows (fig. 8) and the pellet-rests on some European crossbows are very similar. This similarity is extremely noteworthy. Still, I deem it unlikely that Indians should have hit on the use of pellet-bows because they had seen Portuguese crossbows — especially as I am not aware that the Portuguese in S. America used bullets for their crossbows. In any case the pellet-bow in S. America would be a post-Columbian culture-element.

It is quite true that some Indians, e. g. the Chocoti and Ashluslay have their own words for pellet-bow. But it is a common thing for some Indian tribes to have coined words to denote objects introduced by Europeans. On the other hand, it never happens that the Indians that still speak their own language lack native words for objects which are plainly pre-Columbian with them. It is therefore of primary importance for the settlement of the question as to whether the pellet-bow was introduced in post-Columbian times to note the fact that several tribes lack native words for the pellet-bow, calling it »bodoque«.[1])

The Chané call it »boroque«. I am not acquainted with any Chiriguano name for it. A circumstance that speaks in favour of the pellet-bow being a post-Columbian culture-element is the fact that these bows are unknown in Peru, in Central America, and in Mexico, that is to say, in the cultural zones proper. There are not many of the elaborate culture-elements in S. America that have been unknown to

[1]) From the Portuguese.

Schmidt-Schiffel 1-4,3(1909-1910, 1913) 1909
IF10 Chiriguano IF10
Chaco IF9

XX.

Musical instruments.

C Ce 534 The Chiriguano and Chané have the following musical instruments: drums, flutes, whistles, and trumpets. Among the latter tribe I have also seen the panpipe and the musical bow. The panpipe may possibly occur among the Chiriguano too.

I have already, in Part I, dealt with the drum, the whistles, and the musical bow. The two former, I concluded, were Peruvian, the latter a post-Columbian culture-element.

C Ce [111] When studying Indian musical instruments we must bear in mind that, in post-Columbian times, they have learnt a good deal from Whites and negroes.

C Ce [907] [212] At the mission stations the Indians are always instructed by the missionaries in music. At the Bolivian mission-stations it is not unusual to come across Indians who very well understand musical notation, though unable to read or write. At the Chiriguano mission stations there are full-blown musical bands.

C [192] A large drum is called by the Chiriguano «angúlumi», a ordinary drum «angúa» or «angúami». Like the Guarani Indians in Paraguay the Chiriguano call a mortar «angúa». The Mataco sometimes make drums by stretching a skin over a wooden mortar. So too, if we are to be guided by the name, the Chiriguano drums must originally have appeared.

The long wooden-whistle (fig. 35 A) is very common among the Chiriguano and Chané, and often of great size; the round wooden whistle is more rare. Both are often elaborately carved.

/156 cont./ Ce 115
from the often vulgar, empty whites. Batirayu, however, is also an exceptional man, the makings of a great man, who is condemned to idleness.

Batirayu is a Chané. These Indians now speak the same language as the Chiriguano, namely, Guarani. Most of their customs and usages correspond to those of the Chiriguano, by whom they were probably subjugated. According to their origin, however, they are Arowaken /Arawak/ and hence the most southerly dwellers of this group, which had, and still has, a wide distribution in South America and on the Antilles. Ce 197 171 648 Ce 101

/157/ If I describe the Chané and the Chiriguano together here, it is because their material culture is so similar. Nevertheless, I have indicated in which tribe I made this or that observation; this is especially true for the religious domain, in which the Chané, at least on the Rio Parapiti, have kept many old conceptions which are unknown to the Chiriguano. Ce 128 171 771

Batirayu told me that a few of the Chané still knew some words of the old language of the tribe. He said that especially at the drinking bouts, when they are intoxicated, they give themselves airs by speaking the old Chané language, which otherwise has the character of a secret language. Ce 197 554 273 Ce

In the company of Batirayu I set out for the village of "Huirapembe" where the Indians who knew Chané best were supposed to be found. It was not easy to draw their secrets out of them. Actually, only the youngest ones, who knew the least, were willing to tell me something (1). One old woman who was Ce 124 197 114 M Ce

1. C, 192 ● 197

	Chané	Chiriguano	Mojo
Water	úne	y	une
Maize	sopóro	ahuáti	seponi
Fire	yucu	táta	yucu
Dog	tamúco	yaúmba	tamucu
Chicha (good)	liqui	cángui	itico
Rat	cóvo	angúya	cozo.